Why did Europeans accept Hermes' message and Reject Muhammad's message?

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THE HERMETIC DILEMMA

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From Cosmic Unity to Historical Unity: A Critical Reading of the Relationship between Hermeticism, Islam, and European Consciousness:

Hermes said:
Atom He is the Exalted, the Perfect Light, The One, the Eternal, unmoving, yet He is the very origin of movement.
It is not marred by any flaw.
hethe rest AFor Khalid, never.
How true is the realityAHe is the absolute, perfect, supreme.
It is the sum of ideasthatIt cannot be perceived by the senses, nor can it be perceived by knowledge, no matter how great.
Atom is too great to be called Atom.
Because hidden The ManifestIn everysomething.
His being is known only through thought, and our eyes perceive Him inAFor prospects.
No bodydHe has it, but he is in everything.
There is nothing that is not.
He has no name: because all names are named after him.
It is the essence inherent in everything.
Let us know Him by all His names, and let us know everything.BassmAtom.
He is the origin and source of everything.
Everything has a source except for the essence of Atum.thatIt sprang from within itself.

The Quran says:
God is the Light of the heavens and the earth.
He also says: Say, He is God, the One and Only; God, the Eternal, Absolute.

The spiritual history of humanity, at many moments, seems like a single river with many tributaries, different languages and symbols, while its ancient thirst remains constant: the search for absolute truth.,From ancient Eastern civilizations, through Greek philosophies, and up to the Abrahamic religions, man has gazed at the sky, wondering: Is there a higher mind behind this universe? Is

there a deeper light behind the light? Is the world merely silent matter or a cosmic language that points to a transcendent creator?

At the heart of this question stands the personality(Hermes TrismegistusHermes TrismegistusAs one of the most enigmatic and influential figures in the history of spiritual thought, Hermetic texts were received with immense fascination by Christian Europe, particularly during the Renaissance, and considered remnants of the “first wisdom” that preceded the major philosophies and religions. However, the curious historical paradox lies in the fact that Europe itself, which celebrated Hermeticism, long held a position of suspicion and rejection toward its message.Prophet Muhammad, peace and blessings be upon himAlthough many Hermetic expressions seem surprisingly close to the essence of Islamic monotheism.

When Hermetic texts speak of"The Eternal -The Eternal "And about"The hidden Creator who bears all names"And about"The unity behind the multiplicity of images"And about"First Light"The reader sometimes feels that he is witnessing early signs of the idea of monotheism that would reach its historical culmination in Islam.,Here the fundamental question arises: Why did Europeans receive Hermes as a universal sage, while they did not receive Muhammad in the same spirit, despite the existence of this spiritual and philosophical similarity?

The answer to this question is not related to doctrine alone, but to the history of civilizational conflict, to how European consciousness towards the "other" was formed, and to the difference between wisdom that comes from a mythical past and religion that comes as a living historical force capable of reshaping the world..

Hermes: The sage who came from the dawn of the world:

backHermes Triangle of GreatnessHermes Trismegistus) inThe ancient imagination, as a being situated between man and God, between philosopher and prophet, between priest and scientist,His name is associated with the Hermetic texts that emerged in the Hellenistic Egyptian environment, where ancient Egyptian thought blended with Greek philosophy, forming a highly complex spiritual and philosophical system..

Hermeticism was not a religion in the legalistic sense, but rather a worldview that saw the world as full of signs and symbols, and that man could ascend from the material world to the world of light through knowledge and inner purification.,This is why Hermetic texts are filled with talk about:

- Light and darkness,
- Cosmic secrets,
- planets,
- The hidden harmony between things,

- Spiritual ascension,
- The relationship between the macrocosm and humankind as a microcosm.

In Hermeticism, the universe is not merely matter, but a symbolic text that reveals the divine presence..

Hence came the Hermetic expression which sees that there"Hidden Creator"Humans have given it different names, even though it is one and the same, bearing all the names.,This is a phrase that almost touches the spirit of Islamic monotheism in its philosophical dimension, because it presupposes the existence of a single divine truth that transcends language, forms, and images..

European Renaissance thinkers found something similar in these texts"Lost ancient wisdom"So he stood up

(Marsilio Ficino-Marcello Vecino)By translating the Hermetic texts into Latin, some Europeans considered it older than philosophy.(PlatoPlatoThe same, and some even saw it as a primitive precursor to Christianity..

But Europe was able to welcome Hermes because it did not see him as a political or cultural threat, but rather"legendary voice"Coming from a distant time, it can be interpreted, contained, and reformulated within the European Christian structure..

MohammedMay God’s peace and blessings be upon himWhen monotheism becomes a historical force:

As forProphet Muhammad, peace and blessings be upon himHe appeared in a completely different context. He did not come as an enigmatic sage speaking in an open, symbolic language, but rather with a clear message:

- One God,
- inspiration,
- law,
- ethics,
- community,
- justice,
- A comprehensive vision of life.

Therefore,Islam did not merely talk about"Divine Unity"Rather, it transformed monotheism into a complete civilizational structure. Monotheism in Islam is not merely metaphysical contemplation, but a moral, political, and social foundation.:

- If God is one, then it is not permissible to deify humans..
- If God is one, then all people are equal before Him..
- If God is one, then power is not absolute..
- If God is one, then justice is a sacred value..

Hence, Europe's reception of Islam differed from its reception of Hermeticism. Islam did not reach Europe as an abstract philosophical text, but rather as a rising civilization.:

- He conquered cities,
- And empires fell,
- And it established states,
- Christianity competed in both the spiritual and political spheres..

Islam emerged in medieval European consciousness as"The other strongOr perhaps "the strongest",NotAs ancient wisdom, open to quiet contemplation,Therefore, the image of the Prophet Muhammad was formedPeace and blessings be upon himWithin the context of military and religious conflict, from the Islamic conquests to the Crusades and then the Ottoman expansion.

Thus, the initial European rejection of Islam was not purely philosophical, but also a civilizational reaction to a competing power.It is immense spiritually, politically, and socially, and a direct threat to their dominance over the world.

Ibrahim: The great point of convergence between cosmic contemplation and pure monotheism:

However, the most profound points in this comparisonWith HermesIt appears whenProphet Ibrahim, peace be upon himBecause his spiritual journey reveals the complex relationship between cosmic contemplation and monotheism.

The Quran portrays Abraham contemplating the planets, the moon, and the sun, striving to reach truth through the universe itself. Here, he seems close to the Hermetic spirit, which views the world as a book filled with signs.,Abraham begins his journey as an ancient spiritual seeker would.:

- He stares at the sky,
- He is amazed by the light.
- He contemplates the order of the universe,
- He tries to see the absolute behind the phenomena..

But the philosophical genius of the Abrahamic experience lies in the crucial turning point.:

"I don't like those who set"

This statement is not merely a rejection of a fading star, but a rejection of the idea that absolute truth can be something subject to change, time, and decline..

Here, Abraham transcends the symbolic cosmic stage.Which Hermes did not surpassTowards pure monotheism,The stars become signs, not gods, and the universe transforms from an object of worship into evidence of the Creator's existence..

Abraham used the universe as a path to God, but he refused to make the universe itself a god or an ultimate mystery.,This is where the fundamental difference between the Abrahamic path and the ancient esoteric paths began.:

- The universe is a sign.
- But he is not God.
- Nature points to the Creator.
- But it does not contain it.

This is what gave Abrahamic monotheism its historical strength; because it liberated man from submission to cosmic phenomena and natural symbols, and connected him directly to the absolute that transcends the world..

Hermeticism and Islam: Similarities and Differences:

There are undeniable spiritual intersections between Hermeticism and Islam, especially in:

- The idea of absolute oneness,
- And divine light,
- And the search for truth,
- And internal purification,
- And considering the world to be full of signs pointing to the Creator.

In fact, some Muslim thinkers have linked(HermesBy the Prophet"Idris"Hermetic influences also appeared in some currents of Sufism and Islamic philosophy, especially amongMuhyiddin Ibn Arabi and Jabir Ibn HayyanmessagesThe Brethren of Purity.

But the fundamental difference remained..

Hermeticism tends to:

- Symbolism,
- Gnosticism,
- Inner contemplation,
- Individual ascent through secret knowledge.

Islam, however, transforms monotheism into a complete way of life.:

- worship,
- And law,
- And society,
- And morals,
- And justice,
- And a historical responsibility.

Hermeticism often addresses"The knower"or"The wise man"While Islam addresses the ordinary person and society as a whole.

Hence, it can be said that Hermeticism sought to reveal"The secret of the universe"While Islam also wanted to build"Balance of Life."

Europe: Between Wisdom, Myth, and Civilizational Fear:

This comparison reveals a profound paradox in European consciousness. Europe welcomed wisdom when it came from a distant, mythical past, but feared it when it was embodied in a living, competitive civilization..

Hermes appeared as a sage who could be understood and interpreted, while MuhammadPeace and blessings be upon himFor medieval Europe, he appeared to be the founder of a new world order that challenged its spiritual and political hegemony..

Therefore, the problem was not the absence of spiritual or philosophical elements within Islam, but rather that Islam emerged as"A complete historical power"Not merely vague reflections that can be integrated into European culture.

As time passed, and as cultural tensions eased somewhat, some European thinkers began to discover dimensions in Islam similar to what they had originally admired in Hermetic or Platonic wisdom.,This is why some of them were drawn to Islamic mysticism, such asThe French orientalist (René Guénon -René Guénon) and(Louis Massignon-Louis Massignon-July 25, 1883 - October 31, 1962He isA French Catholic scholar specializing in Islam, and a pioneer in mutual understanding between Catholics and Muslims.,He played a role in the acceptance of Islam as an Abrahamic faith among Catholics.In factThe German philosopher Johann Wolfgang von GoetheJohann Wolfgang von Goethe"He saw in Islam a great unifying and spiritual energy.

Therefore:

FComparing Hermes, Muhammad, and AbrahamPeace and blessings be upon themIt is not merely a comparison between names or texts, but between three major moments in the history of human consciousness.:

- The moment of the cosmic search for the secret,
- And the moment monotheism was discovered,
- The moment monotheism was transformed into history and civilization.

Hermes expressed humanity's wonder at the universe, and expressedThe ProphetIbrahimPeace be upon himOn the passage of man from the allure of phenomena to pure monotheism, while he transformedThe ProphetMohammedPeace and blessings be upon himThis unification leads to a comprehensive human project that rebuilds the relationship between humanity and God, the world, and society..

This explains why Europe was able to contemplate Hermes without fear, while it stood for so long before Muhammad with caution and rejection.,Ancient wisdom can be contained, but a living civilization compels the world to reconsider itself.,

Perhaps the deeper truth lies in the fact that humanity, despite its different languages, myths, and religions, has always been moving towards the same question.:

Is there one truth behind this universe?

Is man merely a transient being in matter, or a witness to a light older than the stars themselves?

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Cairo, May 18, 2026